

## **Modification of Searle's Speech Act of Promising in its Application to Selected Religious and Political Texts**

**Prof. Kadhim Haidar al-Jawadi\***

**Rufaidah Kamal Abdul-Majeed\*\***

\*English Dept. College of Arts – University of Baghdad

\*\*English Dept. – College of Education for Woman - University of Baghdad

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### **Abstract**

This study presents certain modifications done to the conditions set by Searle (1969: 57) concerning the speech act of *promising* in order to render them to selected sayings of Prophet Muhammad (P.B.U.H.) and Jesus Christ (P.B.U.H.) and to political texts. These modifications make the conditions of the speech act of promising appropriate for sincere promises made by the Messengers of God since they deliver their Messages of God but they are unable, as Messengers, to fulfill God's promises which they make as part of their Messages and by representatives of States who deliver speeches on behalf of their Governments. These are the only two situations where the speakers can make promises and do not fulfill these promises by themselves according to Searle's conditions of speech act of promising. This is an attempt to fill a gap in Searle's speech act theory.

"are typified by promising or otherwise undertaking; they commit you to doing something, but include also declarations or announcements of intention, which are not promises, and also rather vague things which we may call espousals, as for example, siding with" (ibid.:150-151) He defines the whole point of a commissive as "to commit the speaker to a certain course of action."(ibid.: 156)

Austin (ibid.:157) says that:

Declarations of intention differ from undertakings, and it might be questioned whether they should be classed together. As we have a distinction between urging and ordering, so we have a distinction between intending and promising.

uttering. Therefore, in saying 'I promise to...' the action is performed by uttering a performative verb of promising in mind. The most important thing in making such action is that the word must be spoken 'seriously', so as

### **Introduction**

When we *promise* to do something we say we are going to do it. *Promise* is a way by which the speaker binds himself to doing a certain action and relieves the addressee from his uncertainty. Wierzbicka (1987: 205)

The speech act of promising was classified under the category of commissives and was given this name by Austin (1962: 156). Commissives are a very wide ranging category but

He argues that the uttering of the words is, indeed, the leading incident in the performance of the act. But it also needs appropriate circumstances or other actions, whether 'physical' or 'mental' actions or further acts of

description of the occurrence of the inward performance:

to be taken seriously. In other words, the outward utterance is a true

For one who says 'Promising is not merely a matter of uttering words! It is an inward and spiritual act!' is apt to appear as a solid moralist standing out against a generation of superficial theorizers: we see him as he sees himself, surveying the invisible depths of ethical space, with all the distinction of a specialist in the *sui generis*. (ibid.: 10)

definite intention to keep his word. When this intention is absent we are dealing with a false promise. This factor has been elaborated by Searle more comprehensively and he names it the sincerity rule in promising as will be shown later.

Austin (ibid.: 69) drew a further distinction within performative utterances between what he called primary performatives and explicit performatives of promising. For example:

- (1) I shall be there.
- (2) I promise that I shall be there

*there*, we might ask: 'Is that a promise?' unless the context clarifies the meaning it might be interpreted as an ambiguous utterance. One might think of predicting rather than promising.

Akmajian et al. (1979: 283) schematize promise as "S promises that he will do act A for H" as in "I promise that I will pay you back five dollars." They, further, elaborate:

It is not enough, as he states, to utter the words "I promise to..." to perform a promise act; it is supposed to be accompanied by things which by their presence make it true and by their absence make it false.

If we say that the act of promising is false that means the promise was void or given in bad faith, or not implemented, or the like. The most important thing that should be taken particularly into one's consideration in making a promise is that the person uttering the promise should have a

The first utterance is a primary performative; the second, which contains the verb 'promise', is an explicit performative. Both utterances perform the same speech act but they are different in meaning. An explicit performative is typically more precise in meaning than a primary performative. If someone says *I promise to be there at two o'clock*, we can easily recognize this utterance as a promise, but if someone says *I'll be*

What distinguishes a promise to do something from, say, a prediction that one will do something or just the expression of an intention to do something? The answer seems to be that in promising to do something, one is undertaking an obligation to do that thing. If you predict that you will do something and then do not do it, you are simply wrong and the prediction is false. But if a speaker promises to do something and then does not do it, the promise is not false but broken.

The concentration in this regard is on the new form of the "*Propositional*

They rewrite the four conditions of speech act of promising set by Searle.

an obligation and he is referring to himself in the propositional act.

This means that one of the essential conditions of promise is to fulfill the promise by the speaker himself.

Wierzbicka (1987: 207) discusses the promising speech act in her dictionary saying that:

by *promising* something, the speaker offers his personal credibility in general as a kind of guarantee that he will really perform the action in question. In doing so, he is not appealing to the magical power of the word, to supernatural forces, or to a code of honour. Rather, he is appealing to a particular social 'game', a game which allows people to use their personal credibility in general to strengthen the credibility of one particular undertaking.

have no physical defects to communicate.

2- *S expresses the proposition that P in the utterance of T.* This condition isolates the proposition from the rest of the speech act and enables us to concentrate on the peculiarities of promising as a kind of illocutionary act in the rest of the analysis.

3- *In expressing that P, S predicates a future act A of S.* The act of promising cannot be a past act. One cannot promise to have done something, and cannot promise that someone else will do something although one can promise to see that it is done by someone.. Conditions 2 and 3 are called by Searle the "**The Propositional Content Conditions**"

4- *H would prefer S's doing A to his not doing A, and S believes H would prefer his doing A to his not doing A.* The point of this condition is that the hearer wants the act done by the speaker. If a purported promise is to be non-defective, the thing promised must be something the hearer wants done, or considers to be in his interest, or would prefer being done to not being done, and the speaker must be aware of or believe or know that this is the case.

*Content Condition*". They put it in this way: "The speaker *S* predicates a future act *A* of himself (*S*)" They discuss the referential side of propositions and say "The speaker must be referring to himself as the person who will do the act *A*." (ibid.:285) The speaker is undertaking

### **Searl's Speech Act of Promising**

Searle (1969: 54) starts with the Illocutionary Act (henceforth IA) of promising as his first and initial query due to its applicability to a wide range of IAs. He provides a certain set of conditions that are necessary and sufficient for the simple, explicit, and idealized case of the act of promising to have it performed successfully and non-defectively. His notion of a defect in an IA is analogous to Austin's notion of an 'infelicity'. He extracts a certain set of rules for the use of the illocutionary force indicating device (IFID) from these conditions. He starts with the conditions of the sincere promise and then he does certain modifications to shift to the insincere promise. Given that a speaker *S* utters a sentence *T* in the presence of a hearer *H*, then, in the literal utterance of *T*, *S* sincerely and non-defectively promises that *P* to *H*, but only if the following conditions 1-9 obtain: (ibid.: 57-61)

1- *Normal input and output conditions obtain.* By 'input' he means the conditions of understanding, and by 'output' he means the conditions for intelligible speaking. In other words, both the speaker and the hearer know how to speak the language and both are conscious of what they are doing; they

speaker produces utterances seriously and the production of the effects depends on the hearer's knowledge of the meaning of the sentence as part of his knowledge of the language.

9- *The semantical rules of the dialect spoken by S and H are such that T is correctly and sincerely uttered if and only if conditions 1-8 obtain.* This condition is intended to make it clear that the sentence uttered must be one which, by the semantical rules of the language, is used to make a promise". Searle (1969:61) points out that the meaning of the sentence is completely decided by the lexical and syntactical elements. We can say here that the rules governing the utterance are decided by the rules governing its elements.

#### **Modification of Searle's Speech Act of Promising**

In presenting the above conditions, Searle assumes that the occurrence of a sincere promise is an obligation by the speaker to do something and it needs certain felicity conditions. One of these conditions states that the promiser should be sincere in the fulfilment of his promise and cannot promise on behalf of others. The notion of the speech act of promising constructed by Searle includes performing a series of acts in the course of future time by the speaker and not on behalf of others. The speaker predicates a future act of the speaker and not of anybody else. Searle (1979: 2) suggests that "the point or purpose of a promise is that it is an undertaking of an obligation by the speaker to do something."

As he (1969: 57) puts it, in *promising*, the speaker (S) "predicates a future act A of S". By applying the felicity conditions of the speech act of promising to the sayings of Divine Messengers (Muhammad and Jesus Christ P.B.U.T.), a series of difficulties are encountered owing to the

5- *It is not obvious to both S and H that S will do A in the normal course of events.* This condition is an instance of a general condition on many different kinds of illocutionary acts. It provides that the act must have a point. A speaker cannot promise to do something he would any way do; the promise in this case is pointless and defective. Searle called conditions 4 and 5 "**Preparatory Conditions**".

6- *S intends to do A.* Searle here draws a distinction between sincere and insincere promises. In the case of sincere promise, the speaker intends to do the act promised; but in the case of insincere promise, the speaker believes it is possible for him to do the act (or to refrain from doing it). The speaker must have the intention to fulfill his words and perform the action and honour his promise. . This condition was called by Searle "**Sincerity Condition**".

7- *S intends that the utterance of T will place him under an obligation to do A.* The utterance of T commits the speaker to the obligation of performing a certain act. If he does not have this intention, the utterance is not a promise. The intention of the speaker is a very necessary condition for making a promise. This condition was called by Searle "**Essential Condition**".

8- *S intends (i-1) to produce in H the knowledge (K) that the utterance of T is to count as placing S under an obligation to do A. S intends to produce K by means of the recognition of i-1, and he intends i-1 to be recognized in virtue of H's knowledge of the meaning of T.* The source of this condition is Grice (1957: 377); there he says that this condition is a feature of all IAs and is not specific to promising. The speaker intends to produce a certain illocutionary effect by means of getting the hearer to recognize his intention to produce that effect. The

make their promises in the name of God and in the name of the States.

In the analysis of the speech act of promising, one has to remember that Prophets have a special status with God, and He speaks through them to human beings. A direct promise to an individual by God is not possible, and has to be done through the mediation of His Prophets. The Prophets are not capable of fulfilling the promised act themselves, and this fact goes against Searle's condition. However, the Prophets' words count as promises by virtue of the Prophets' direct connection with God, and the authority vested in them as God's Messengers, and the fact that what they say is pure revelation: "ان هو إلا وحي يوحى" (النجم : ٤) This is of course not like "promising to try and make somebody else do something", to use the words of Mey (1993:119) but it is as sure as the fact that they are Prophets.

Similarly, representative of certain state has special authority granted to him by his government. He can make official promises which he is unable to fulfill himself. He speaks through his government to various local, regional and international meetings.

Therefore, after introducing modifications to the conditions and consequently to the rules of promising, these rules, for religious sayings, are going to read as follows:

### 1- The Propositional Content Rules:

- a. S expresses in his utterance the proposition of the promise he makes on behalf of God.
- b. S predicates a future act which God, in whose Name he makes the promise, will do.

### 2- The Preparatory Rules:

- a. S believes that doing act A is in H's best interest.
- b. H believes that S is in a position to give this promise on behalf of God by

inapplicability of these conditions to such sayings. According to Searle, by making a promise the speaker conveys the notion that he will perform the act himself because the addressee wants him to do so. So Searle's rules are constructed only for promises made by the human beings. They are inapplicable to those made by Divine Messengers, since their promises are of a Divine not human nature and those cannot be fulfilled by them.

Similarly, this case applies to International meetings, where the representative of a certain state speaks on behalf of his country's president or Prime Minister, whom he represents and makes official promises on his behalf. The representative can not make promises without a prior discussion and approval of his authorities. As the most intriguing aspect of promise has to do with the obligation, which this act imposes on the speaker, the speaker feels that having promised to do something he will now have to do it.

Therefore, it is deemed necessary here to modify Searle's conditions of the speech act of promising in order to be applicable to speeches of Messengers of God who have an authority for making promises by virtue of their being Messengers of God, and by virtue of the authority vested in them by God to speak on His behalf and to the speeches of the representatives of governments who have the authority for making promises by virtue of their being authorized by their governments. These are the only situations where the speakers can make promises they can not fulfill themselves but by the authority invested in them.

Certain modifications have been made to the conditions of the speech act of promising. The reasons behind these modifications are that Messengers of God and representatives of States can

its representative, of an obligation to perform the action.

**Examples from sayings of Prophet Muhammad (P.B.U.H.) and Jesus Christ (P.B.U.H.)**

According to Searle, there are conditions that are “necessary and sufficient for the [speech] act ... to have been successfully and non-defectively performed in the utterance of a given sentence.”(1969:54). “Thus each condition will be a necessary condition for the successful and non-defective performance of the [speech] act, and taken collectively the set of conditions will be a sufficient condition for such a performance.”(ibid.)

After recognizing the necessity of the existence of such conditions for a speech act “to have been successfully and non-defectively performed”, as Searle puts it, that is when examining the speech act after it has already been uttered in the form of a given sentence, Searle (ibid.) suggests a retrospective view of it to see according to what rules the given speech act was formulated by its speaker, so that a similar speech act can be formulated by any prospective speaker, that is by obeying those rules. Thus, the “rules” are necessary for a speaker to obey and follow when intending to issue such a speech act so that when uttered it will be considered as having fulfilled the conditions of a non-defective speech act. That is why Searle moves from the consideration of the conditions to the extraction of the rules as an after-step. Now after suggesting the necessary modifications for the conditions and rules set by Searle for the speech act of promising, we shall conduct an analysis of two Prophetic traditions and two Biblical verses which contain instances of the speech act of promising to demonstrate how Searle’s

virtue of his being sent by God and by virtue of H's belief in S's Prophethood.

**3- The Sincerity Rule:** S must always be telling the truth about the performance of the action by God because a prophet is not a liar. He will be responsible for the promised act A in front of God in this world and in the hereafter.<sup>1</sup>

**4-The Essential Rule:** The uttering of the words count as an undertaking by God, expressed on His behalf by His Messenger, of an obligation to perform the action.<sup>2</sup>

And the rules for the political texts are going to read as follows:

**1- The Propositional Content Rules:**

a. S expresses in his utterance the proposition of the promise he makes on behalf of his government.

b. S predicates a future act which his government, in whose name he makes the promise, will do.

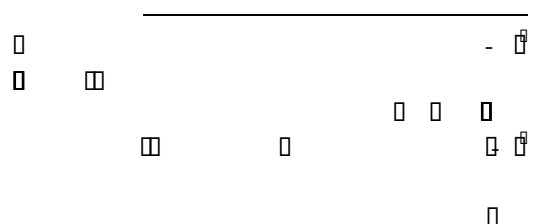
**2- The Preparatory Rules:**

a. S believes that doing act A is in H's best interest.

b. H believes that S is in a position to give this promise on behalf of his government by virtue of his being authorized by his government and by virtue of H's belief in S's authority.

**3- The Sincerity Rule:** S must always be telling the truth about the performance of the action by his government because a representative is not a liar and his government will be responsible for the promised act A in front of the present community.

**4-The Essential Rule:** The uttering of the words count as an undertaking by government, expressed on its behalf by



a. Prophet Muhammad (P.B.U.H.) expresses in his utterance the proposition of the promise he makes on behalf of God. Almighty God will grant whoever humiliates himself to God, additional honour.

b. Prophet Muhammad (P.B.U.H.) predicates a future act that God shall reward those Muslims who humiliate themselves to Him.

### 2- The Preparatory Conditions:

a. Prophet Muhammad (P.B.U.H.) has confidence in God and he guarantees the sincerity of this promise.

b. The promise shall be fulfilled since the promiser is the Messenger of God in whose behalf S makes the promise. H believes in this promise and in both God and Prophet Muhammad (P.B.U.H.).

**3- The Sincerity Condition:** Prophet Muhammad (P.B.U.H.) intends to make Muslims believe in this promise which he will be responsible for in front of God.

**4- The Essential Condition:** The utterance of this tradition is an undertaking by God, expressed on His behalf by His Messenger, to perform the promised action.

عن انس قال: قال رسول الله صلى الله عليه وسلم : مَنْ دَفَعَ غَضَبَهُ دَفَعَ اللَّهُ عَنْهُ عَذَابَهُ، وَمَنْ حَفِظَ لِسَانَهُ سَتَرَ اللَّهُ عَوْرَتَهُ. (رواه الطبراني) (الترغيب والترهيب: ١١٧)

The expansion of this tradition will be:

**I hereby promise that who suppresses his anger God will protect him from Doomsday's torture.**

### Establishing the Status of Promising:

#### 1- The Propositional Content Conditions

a. Prophet Muhammad (P.B.U.H.) expresses the proposition of promise on behalf of God that He will protect those who suppress their anger from Doomsday's torture.

conditions and rules can work here thanks to the modifications.

Searle's (1969:63) modified rules of promising which are applicable here to the following four examples will be stated here instead of repeating them at the beginning of each example. The conditions of each example will be stated according to these modified rules to avoid repetition.

#### 1- The Propositional Content Rules:

a. S expresses in his utterance the proposition of the promise he makes on behalf of God.

b. S predicates a future act which God, in whose Name he makes the promise, will do.

#### 2- The Preparatory Rules:

a. S believes that doing act A is in H's best interest.

b. H believes that S is in a position to give this promise on behalf of God by virtue of his being sent by God.

**3- The Sincerity Rule:** S must intend to tell the truth about the performance of the action by God. He will be responsible for the promised act A in front of God.

**4- The Essential Rule:** The uttering of the words counts as an undertaking by God, expressed on His behalf by His Messenger, of an obligation to perform the action.

عن ابي هريرة عن النبي صلى الله عليه وسلم قال: ما تواضع أحد لله إلا رفعة الله. (رواه مسلم والترمذي) (التاج: ٥١)

**Whoever humiliates himself to Allah, Allah will surely grant him additional honour.**

The expansion of the tradition will be:

**I hereby promise whoever humiliates himself to Allah, Allah will surely grant him additional honour**

### Establishing the Status of Promising:

#### 1- The Propositional Content Conditions:

a. Jesus Christ (P.B.U.H.) believes that God shall reward a person who humbles himself like a little child.

b. Hs are the followers of Jesus Christ (P.B.U.H.) who believe in him and in the ability of God to fulfill what Jesus Christ (P.B.U.H.) promises them on His behalf.

**3- The Sincerity Condition:** S is sincere in his intention when he promises them on behalf of God that the action will be performed.

**4- The Essential Condition:** This proposition is considered as an obligation to undertake this action on behalf of God.

**Blessed are the poor in spirit: for theirs is the kingdom of heaven.**

(Chapter 5,Verse 3) (St. Matthew Gospel)

The expansion of this verse shows a speech act of promising:

**I hereby promise the poor in spirit for theirs is the kingdom of heaven.**

**Establishing the Status of Promising:**

**1- The Propositional Content Conditions:**

a. Jesus Christ (P.B.U.H.) expresses his proposition of promising to those who are humble in their spirit that they will be rewarded by the kingdom of heaven

b. Jesus Christ (P.B.U.H.) predicates a future act that the kingdom of heaven will be given on the Day of Judgment to one who is humble and poor in spirit.

**2- The Preparatory Conditions:**

a. Jesus Christ (P.B.U.H.) believes that God shall satisfy those poor in spirit and grant them heaven.

b. Hs are the followers of Jesus Christ (P.B.U.H.) who believe in him and in the ability of God to fulfill what Jesus Christ (P.B.U.H.) promises them on His behalf.

**3- The Sincerity Condition:** S is sincere in his intention when he

b. Prophet Muhammad (P.B.U.H.) predicates the future act that God shall protect those Muslims who suppress their anger from the torture of Doomsday.

**2- The Preparatory Conditions**

a. Prophet Muhammad (P.B.U.H.) has a deep faith in God and believes that this promise will be fulfilled by Him.

b. H believes that this promise is made on behalf of God and has faith in both God and Prophet Muhammad (P.B.U.H.).

**3- The Sincerity Condition:** Prophet Muhammad (P.B.U.H.) intends to make Muslims believe in his promise, which is made on behalf of God.

**4- The Essential Condition:** The utterance of this tradition is an undertaking by God, expressed on His behalf by His Messenger, to perform the promised action.

**Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.**

(Chapter 18,Verse 4) (St. Matthew's Gospel)

The expansion of this verse shows that it contains a speech act of promising:

**I hereby promise that who humbles himself as a little child, will be made the greatest in the kingdom of heaven.**

**Establishing the Status of Promising:**

**1- The Propositional Content Conditions:**

a. Jesus Christ (P.B.U.H.) expresses his proposition of promising that whoever humbles himself like a little child, will be made the greatest in heaven.

b. Jesus Christ (P.B.U.H.) predicates a future act that if someone makes himself humble in spirit like a little child, God shall make him the greatest in heaven.

**2- The Preparatory Conditions:**



a. S believes that doing act A is in H's best interest.

b. H believes that S is in a position to give this promise on behalf of his government by virtue of his being authorized by his government and by virtue of H's belief in S's authority.

**3- The Sincerity Rule:** S must always be telling the truth about the performance of the action by his government because a representative is not a liar and his government will be responsible for the promised act A in front of the present community.

**4-The Essential Rule:** The uttering of the words count as an undertaking by government, expressed on its behalf by its representative, of an obligation to perform the action.

**Hon. Saumura Tioulong, MP**  
Sam Rainsy Party, Cambodia

Her Excellency Annette Lu, Vice President of Taiwan,  
Madam Annemie Neyts-Uyttebroeck,  
Honorable Members of Parliament from all over Asia,  
Members of the Executive Committee of CALD  
in particular our dear Secretary General Bi-Khim Hsiao,  
Ladies and Gentlemen...

Welcome to the General Assembly of the Council of Asian Liberals & Democrats focusing on the theme "Advancing Women in Politics: the Role of Political Parties"

congratulations to LI because I understand that among the international political party groups, LI has been most successful in implementing this plan. Let the just concluded LI Women's Workshop for CALD be another feather in your cap. We are very proud to announce that CALD is present here in full force. We have with us impressive delegations from all CALD members, associates and observers from Burma, Hong Kong, Indonesia, Japan, Korea, Malaysia, Pakistan, the Philippines, Singapore, Sri Lanka, Taiwan, Thailand, and my native Cambodia.

promises them on behalf of God that the action will be performed.

**4- The Essential Condition:** This proposition is considered as an undertaking by God, expressed on His behalf by His Messenger, to perform the promised action.

#### **Examples from Political Speeches**

Similarly, the modified rules for political speeches will be stated here in order to avoid repetition.

#### **1- The Propositional Content Rules:**

a. S expresses in his utterance the proposition of the promise he makes on behalf of his government.

c. S predicates a future act which his government, in whose name he makes the promise, will do.

#### **2- The Preparatory Rules:**

**I speak here before you not just to represent CALD but also as an original signatory of the Win with Women Global Action Plan,** that, at the initiative of Madeleine Albright, was launched in December 2003 by a group of female political leaders from 27 countries **to help political parties broaden their appeal by becoming more inclusive and representative.**

**We are pleased by the fact that Asia is the third region after Eastern Europe and Latin America where the Win with Women's Global Action Plan was actually implemented through Liberal International. Due**

organizations whose support and cooperation made this General Assembly of CALD possible.

Our thanks to our host, the Democratic Progressive Party of Taiwan. In Asia hospitality is a shared tradition amongst us; in Taiwan it is legendary.

My sincere thanks to Liberal International represented here by its former President Madam Neyts-Uyttebroeck and its new Secretary General Jasper Veen. Special mention must be given to the two workshop trainers from the British Liberal Democrats, Ms. Sarah Brinton and Ms. Victoria Marsom.

Support for the workshop and conference was given by two important organizations. One is the Taiwan Foundation for Democracy represented tonight by Ms. Maysing Yang who happens to be one of CALD's founding members. The other is our life-long partner, the Friedrich Naumann Foundation represented by its regional director, Mr. Hubertus von Welck.

Our thanks as well to the conference secretariat consisting of the DPP Department of International Affairs and the Manila-based CALD secretariat represented by its Executive Director John Coronel.

And of course, we would not have this level of participation without the cooperation of CALD members, observers and associates. Again, in behalf of the Council of Asian Liberals & Democrats, please accept our warm welcome and gratitude to all.

The expansion of the sentence which includes promise will be:

**I hereby promise to help political parties to broaden their appeal by becoming more inclusive and representative.**

We also have guests from India and Mongolia.

CALD has grown into a solid and strong organization of Asian liberal and democratic political parties and allied organizations. Since our founding in Bangkok almost twelve years ago, CALD has been an active organization that has made its presence in Asia felt. Through our conferences, workshops, campaigns and missions, publications and other activities, we have accomplished what we have set out to do. CALD has fostered the liberal values of liberty and social responsibility, justice, the rule of law and the free market economy. CALD has served as a dynamic forum where current as well as future political, social and economic concepts and developments in Asia are discussed and analyzed.

But admittedly, there is room for improvement. One area where CALD and more importantly, its members, can expand is in terms of women participation and empowerment.

Today's workshop is particularly close to my heart, as I remember that, a few years ago, the same topic –Advancing Women in Politics--, did not attract enough interest from CALD members, so a workshop was organized in Cambodia for the Sam Rainsy Party only. Indeed, we know the importance of greater women's participation in the strengthening of our party. So, since 1999, we have been offering an intensive training program to our grassroots female activists to help them compete with their male counterparts on a more level playing field. As a result, the number of our female elected representatives has increased steadily and our male colleagues are more aware of the potential contribution that women can make to our common fight.

Last but not least, we would like to express our gratitude to the various

b. He who believes in her and in the ability of General Assembly of the Council of Asian Liberals & Democrats to fulfill what S promises them on behalf of this Assembly.

**3- The Sincerity Condition:** S is sincere in her intention when she promises them on behalf of the Assembly that the action will be performed.

**4- The Essential Condition:** This proposition is considered as an undertaking by S, expressed on behalf by General Assembly of the Council of Asian Liberals & Democrats, to perform the promised action.

### **1- The Propositional Content Conditions:**

a. S expresses her proposition of promising to political parties to broaden their appeal to be inclusive and representative.

b. S predicates a future act that General Assembly of the Council of Asian Liberals & Democrats shall help political parties to be broader, inclusive and representative.

### **2- The Preparatory Conditions:**

a. S has confidence in General Assembly of the Council of Asian Liberals & Democrats and she guarantees the sincerity of her promise.

## **North Korea, Serbian and Palestinian Ministers Join UN General Assembly Debate**

By Peter Heinlein  
United Nations  
23 September 2005

**Middle East and maintain the prospects for peace, is to bring about a real and complete cessation of all settlement activities and the construction of the wall and enforce the rule of law," he said.**

Serbia and Montenegro's Foreign Minister Vuk Draskovic warned the Assembly Thursday that minority Serbs in Kosovo face the threat of "pogroms" by the region's ethnic Albanian majority. He was also heard through an interpreter.

"For months now, Albanian extremists are issuing open threats of pogrom against the remaining Serbs, Montenegrins and other non-Albanians, unless their ultimatum on the proclamation of Kosovo as an independent state are met. Recent killings of young Serbs announced this scenario," he said.

Mr. Draskovic told the Assembly Serbia would accept a status for

Regional disputes and nuclear rivalry dominated U.N. General Assembly speeches Thursday. From U.N. headquarters, representatives of North Korea, Serbia and Montenegro, and the Palestinian observer delegation fired rhetorical broadsides as the annual debate neared its conclusion.

Palestinian Foreign Minister Nasser al-Kidwa hailed Israel's withdrawal from Gaza as an important development. But in a toughly worded speech, said he was pessimistic about Israeli activities in the West Bank.

As heard through an interpreter, the Palestinian minister urged the international community to demand a **halt to the construction of new settlements and the separation barrier.**

**"Our central mission, the mission for the international community if we wish to safeguard the future of the**

including Syria and Pakistan. This year's speech-making continued for 11 consecutive days, including a three-day summit marking the world body's 60th anniversary. More than 150 heads of state and government attended, making it the largest-ever gathering of its kind.

**I hereby promise if we wish to safeguard the future of the Middle East and maintain the prospects for peace, is to bring about a real and complete cessation of all settlement activities and the construction of the wall and enforce the rule of law.**

**1- The Propositional Content Conditions:**

a. S expresses his proposition of promising to bring about a safe and peaceful Middle East if a cessation of all settlement activities and enforcement of law take place.

b. S predicates a future act that cessation of all settlement activities, the construction of wall and enforcement of the law will bring about peace and safety to the Middle East.

**2- The Preparatory Conditions:**

a. S has confidence in his promise and he guarantees the sincerity of his promise.

b. He who believe in him and in the ability of bringing about peace in case of stopping settlement activities and enforce the law as a promise on behalf of his government.

**3- The Sincerity Condition:** S is sincere in his intention when he promises them on behalf of his government.

**4- The Essential Condition:** This proposition is considered as an undertaking by S, expressed on behalf of the S's government to perform the promised action.

Kosovo that was more than limited autonomy, but less than full independence. **He warned the United Nations not to consider independence as an option for the province.**

North Korea's deputy Foreign Minister, Choe Su Hon, used his speech to restate Pyongyang's demand that the United States provide it with civilian nuclear reactors as soon as possible. A six-party agreement reached last Monday in Beijing calls for Washington to provide a light-water reactor at an appropriate time.

U.S. officials have said that time should be after North Korea dismantles **its nuclear weapons program. But Mr. Choe, heard through an interpreter, said his country, which he referred to by its formal acronym DPRK, wants the reactor now. "What is most essential at this stage is for the United States to provide light-water reactors to the DPRK as soon as possible as evidence proving the former's substantial recognition of the latter's right to peaceful nuclear activities," he said.**

**Mr. Choe later told a group of reporters that the chief U.S. negotiator at the six-party talks was welcome to visit North Korea to resolve the nuclear dispute.**

Mr. Choe also said he had advised U.N. Secretary General Kofi Annan this week that North Korea no longer needs humanitarian assistance. He said a good harvest had eased the country's food shortage.

That assessment appears to be at odds with recent estimates by the U.N.-run World Food Program. An agency report shows North Korea will receive nearly 450-thousand tons of food this year.

The annual U.N. General Assembly debate is due to end Friday with addresses from nearly 30 countries,



## تعديل شروط الفعل الكلامي "الوعد" لسيرل وتطبيقاته في النصوص الدينية والسياسية

أ. د. كاظم حيدر الجوادي\* رفيدة كمال عبد المجيد\*\*

\*قسم اللغة الانكليزية- كلية الاداب / جامعة بغداد

\*\*قسم اللغة الانكليزية- كلية التربية للبنات/ جامعة بغداد

### الخلاصة:

تقدم هذه الدراسة تعديلات عللثشر وط التي وضعها جون سيرل للفعل الكلامي "الوعد". هذه التعديلات جعلت من شر وط الفعل الكلامي "الوعد" ملائماً للوعود الصادقة التي يقطعها رسل الله سبحانه وتعالى النبي محمد صلى الله عليه وسلم) والسيد المسيح (عليه السلام) طالما انهم مبعوثين من الله لتوصيل رسالتي الناس ولكنهم لا يستطيعون تنفيذ هذه الوعود بأنفسهم لان الله وحده قادر على تنفيذ هذه الوعود لذا فانهم يقطعون الوعود بالنيابة عن الله سبحانه وتعالى ونفس الشيء بالنسبة للسياسيين الذين يمثلون حكوماتهم في المحافل الدولية ويلقون خطبهم التي تتضمن الوعود التي لا يستطيعون تنفيذها بأنفسهم بل هو شأن حكوماتهم. هذه الدراسة تملأ فراغاً في نظرية سيرل للأفعال الكلامية.